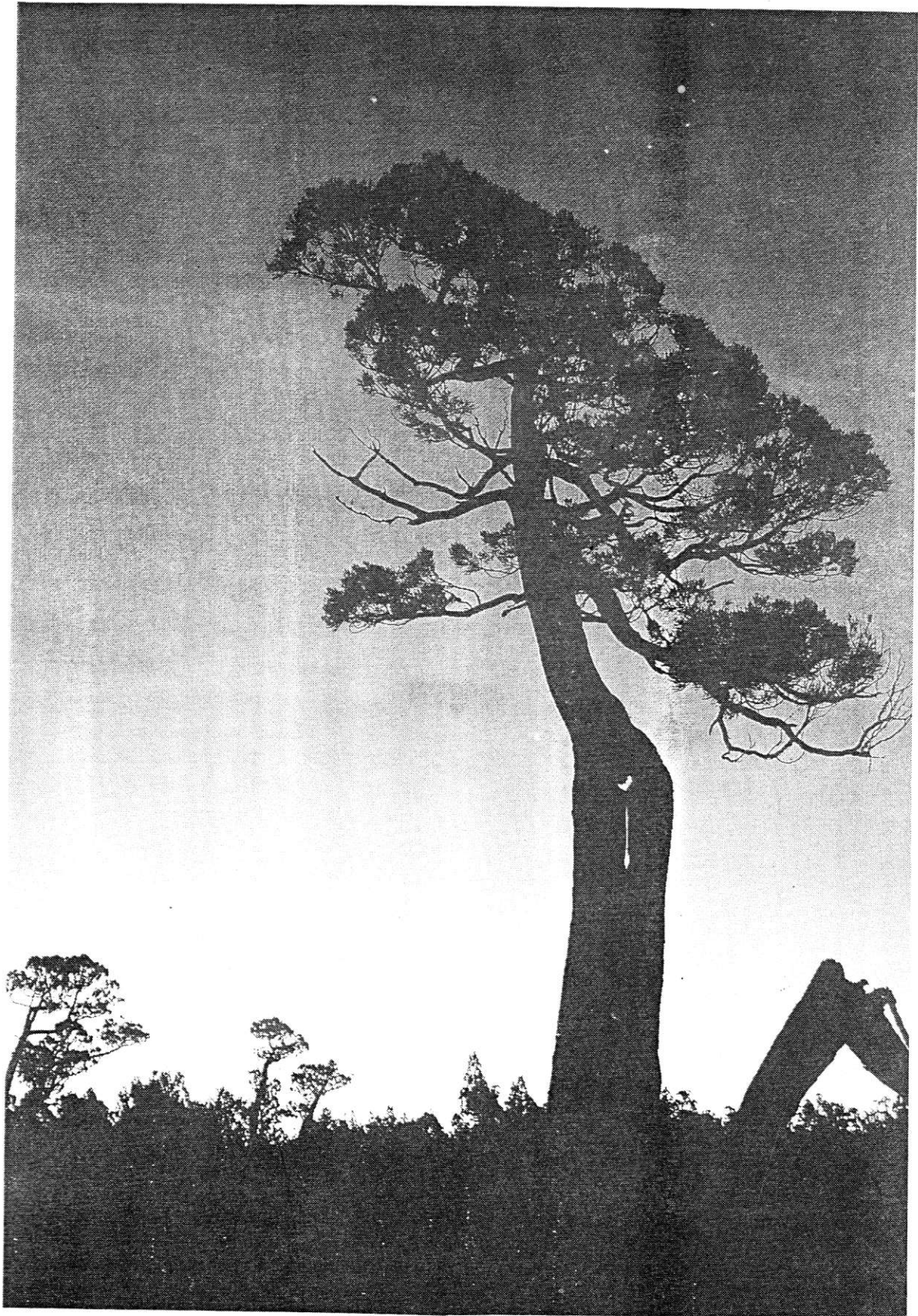


# Pranam •

Ananda Marga • Magazine for Australasia • January 1993 • A\$ 2.50 •



## Supreme Command

*Those who perform sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death; their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform sadhana twice a day invariably - verily is this the command of the Lord. Without Yama and Niyama, sadhana is an impossibility; hence the Lord's command is also to follow Yama and Niyama. Disobedience to this command is nothing but to throw oneself into the tortures of anima! life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the path of bliss. Verily is this a part and parcel of sadhana to lead others along the path of righteousness.*

**- Shrii Shrii Anandamurti**



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# Editorial

In our life, there is so much to do, so many obligations and responsibilities to meet. Sometimes it becomes difficult to do even the minimum requirements of our spiritual practices. But Baba says:

*"The sadhaka, the spiritual aspirant, must remember that spirituality is the mainstream of life and everything else is peripheral to it. With the inspiration from sadhana, you can go on working in the mundane, supramundane and psychic spheres."*

In my personal life, I have realized this truth time and time again. Foolishly I have reduced my sadhana thinking that I had no time, but the end result has been poor or failed work.

On the other hand, whenever I have been strict in sadhana, work has been much better - more flowing and inspired. Indeed, it is often the case that less time and energy are needed to do the work. Maybe it is because Baba is doing it!

When, due to the ideation of sadhana, our

work is done with the feeling that He is doing and not us we can do real service.

*"People think, 'I am doing, I am giving, this was done by me, that was done by me, etc.' Though people at this stage are moving in the path of sadhana, still there is some defect in them. Their minds do not inspire the minds of others. They do not reach the sweetness of others 'I' feelings for they are too preoccupied with themselves. Their approach is defective; their path is not the path of Neo-Humanism."*

Sadhana is the key to Neo-Humanism. It opens our inner heart which challenges all preoccupation with our small selves and with petty group and personal interests, and expands our hearts and minds to embrace all as our own. Spiritual practices are not the goal of life, but rather the means, the link, to Life Divine.

- Narada Muni





# The Science of Action

Shrii Shrii Anandamurti

Action depends on desire. The nature of an action is determined by the nature of desire. Feelings of pain and pleasure occur in the mental sphere only because the vibrations of mental feelings are stored there. Reactive momenta are created out of these feelings of pain and pleasure.

Desire originates from the sum total of one's pain or pleasure. Put in another way, it can be said that desire (*va'sana*) is one's total reactive momenta in potential form of all feelings of pleasure and pain. People determine their own course of action according to their inherent desire. It is desire which puts a bridle on people and drives them according to its whims. People rarely attain the results they seek. What they actually attain is determined by the nature of their original actions.

Human beings strive to acquire objects which satisfy their desires and avoid those objects which displease them. They only pursue those things which give them pleasure. Because of this psychology, human beings do not want to listen to bad news, or see horrifying images. When they cannot avoid a painful situation they immediately close their eyes. This behavior is a good example of how action depends on desire.

To separate action from desire is impossible. If desire is compared to an earthen pot, then the water inside the pot is comparable to *pratyayamu'laka karma*. The water inside the pot assumes the form of the pot, that is, the action representing the water takes the same form as the desire representing the pot. The process of withdrawing the water-like karma from the pot-like desire is termed *sadhana* (the process of attaining liberation). The action which assumes the shape of the pot-like desire is called *karma'shaya* (bundle of *samskaras*). The course of human

life is determined by the nature of one's bundle of *samskaras*.

The bundle of *samskaras* gets lighter due to non-original actions. After death this bundle loses its connection with the sensory organs, motor organs, *pranendriya* and mind. It becomes compact after imbibing a new set of *samskaras* of pain and pleasure. During a prolonged period of unconsciousness or at the time of death, the bundle of *samskaras* becomes even more compact.

It can be created in one life or in many lives. Disease, grief and other deep sorrows are merely the reactions of self-created *samskaras*. After reaping such tremendous reactions as a result of the temporary disconnection of the sensory organs, motor organs, *pranendriya* and mind, a new bundle of *samskaras* is created which brings tremendous change to the fortunes of human beings.

According to one's desires, original or non-original actions produce pleasurable or painful experiences, or both, or neither. Pleasure occurs when one's actional vibrations create a congenial sensation which relax the nerve fibres, and pain occurs when one's actional vibrations create tension in the nerve fibres.

By nature, human beings long for pleasure and not pain. The action which creates a pleasurable sensation in the mind is called *shukla karma* (white action), and the vibration which creates a painful sensation is called *krs'n'a karma* (black action). The action which creates both pleasurable and painful experiences is called *shukla krs'n'a karma* (black and white action), and the action which creates neither pleasurable nor painful experiences is called *ashukla krs'n'a karma* (neither black nor white).

Worldly actions are either

*shukla krs'n'a* or *shukla krs'n'a*. Only an action or reaction related to *samadhi*, that is, spiritual *sadhana*, can be called *ashukla krs'n'a*, for spiritual actions take one beyond the state of pain and pleasure. When the actional vibrations become embedded in the domain of desire that is called *samskara* (reaction in potentiality). The *samskara* is destroyed by those actional vibrations which are equally powerful and opposite to the original actional vibrations.

Every living being which has a physical body has a mind. The *atman* or soul is the reflecting plate of the mind. As long as the existential feeling of human beings is reflected on the *atman*, human beings are considered alive. A *videhii mana* (bodiless mind) cannot function at all because existential feeling does not exist in its mind. The *videhii* mind only has a bundle of *samskaras* which rests on its spiritual base. This is why the *videhii atman* does not act as the witness to the functions or existential feeling of the bodiless mind. It remains only as the witness of its bundle of *samskaras*. Thus it is proper to call the *atman pratyak'cetana* (cognitive counterpart).

*Pratiipam vipariitam aincati  
vija'na'ti iti Pratyak.*

As a rule, the bundle of *samskaras* that is continually formed until the moment of one's death in this life, is exhausted through *samskara mulaka karma* (non-original actions) in one's next life. Generally, the bundle of *samskaras* does not fully ripen during a person's life unless there is a disconnection of the sensory organs, motor organs, *pranendriya* and mind. Thus the actions performed in one life are not experienced as reactions in the same life.



Generally, reactions start expressing themselves at the end of an actional flow. The moment a football loses its power to rise up in the air, it starts falling down to earth. Similarly the actional flow loses its momentum when it comes in contact with the *va'sana'bha'nd'a* (the pot of desires), and from that moment takes the form of reactions. Because of this, one is unable to discern the actions of a previous life which cause the reactions in the present life.

Ordinarily, one's accumulated reactive momenta ripen at the time of death as a result of the disassociation of the sensory organs, motor organs, *pranendriya* and mind. These reactive momenta then take the form of reactions in the next life. Human beings fail to realise that it is quite natural for the reactions of past actions to be expressed in this life. Since they cannot see the original actions, they blame God for their fate.

Some people who spend their whole lives engaged in virtuous deeds suffer tremendously as a result of previous original actions. For the same reason, some people who performed wicked actions in a past life enjoy abundant pleasure in this life. When people experience reactions without understanding the nature of their original actions in previous lives, it is called *adrstavedaniya* karma or, in short, *adrsta* (fate).

The mind may become temporarily detached from the sensory organs, motor organs and *pranendriya* when one suffers from a serious disease, a bereavement, or a fainting fit, etc, or when one's *kulakundalini* is awakened due to one's association with a great person. When this detachment occurs, the bundle of *samskaras* ripens and the reactions of one's present life start to express themselves. This kind of karma is known as *drs't'a vedaniya* karma - good or bad reactions are experienced in the same life as their original actions were performed.

If a liar, a fraud, a bribe-taker, or a corrupt politician happens to reap the consequences of their bad actions in this life, whether they admit it or not, they will realise in their minds that they are being punished for their

falsehood, fraudulence and political hypocrisy. These reactions are *drs't'a vedaniya* karma. Likewise, people can also enjoy the fruits of their actions in this life. Generally we reap the fruits of actions we performed in the past life. To reap the consequences of actions of the present life is not quite natural, though it is also not unnatural.

Generally one does not reap the consequences of the actions performed in this life itself. If the accumulated *samskaras* of this life are almost similar to the bundle of *samskaras* of the past life, that is, if the actional vibrations of both lives are the same, then the reactions of both lives occur concurrently. But if the vibrations of the accumulated *samskaras* of this life are totally different from those of the past life, the two lives' reactions will not occur concurrently. In the latter case, one will reap the consequences of the actions of the previous life. The actions performed in this life will form a new bundle of *samskaras*. When this bundle is mixed with the bundle created in the previous life, an altogether new bundle of *samskaras* is formed. Hence the bundle of *samskaras* varies from person to person.

The bundle of *samskaras* of a saint is not the same as the bundle of *samskaras* of a sinner. If a saintly person does something bad, there will be a clash between the vibration created by the evil deed and the vibration of the original bundle of *samskaras*. This will cause a severe disturbance in the nerve fibres. The hand of a person accepting a bribe for the first time trembles. A man who commits armed-robbery for the first time becomes so mentally agitated that he cannot resist returning to the scene of the crime and is thus caught by the police. However, when an confirmed criminal commits such an offence, the vibration of the evil deed is in perfect harmony with the vibration of the bundle of *samskaras*, causing no disturbance at all in his mind or body. For this reason, wicked people continue committing crimes without being caught by the police. If a good person persists in following a bad

path, in that case, in the absence of internal conflict, the possibility of a violent tension in his or her nerves gradually decreases.

There is yet another circumstance in which people may reap the consequences of their actions in the same life. If people continue to perform actions without interruption, their karma becomes *drsta vedaniya*. With the help of *Vidya*, a link is formed between the self and the mind. When the mind is influenced by the sentient principle, the self (soul or *atman*) reflects on the mind; when the mind is influenced by the static principle it gets embroiled in the mundane world; and when it is influenced by the mutative principle it reaps the consequences of its actions. When people are goaded by the propensity of mundane enjoyment they become desperate for uninterrupted pleasure and end up drifting in the flow of the static force. As this unrestrained flow is not resisted by any opposing force, it directly hits the *va'sana bha'nda* (pot of desires) causing a mutative reaction.

Human beings undergo reactions according to the nature of their original actions. If someone harms a sick person, a saint, a person who has taken shelter with someone, or an honest person, he or she will immediately undergo a reaction of the same intensity. This is because sick, infirm and saintly people never obstruct the original actions of wrongdoers.

Whatever the original actions of a person may be, good or bad, reactive momenta are bound to be created. Until all these potential reactions are expressed, liberation or salvation is impossible.

*Ya 'vanna ksiiyata karma  
shubhainca 'shubhameva ca.  
Ta 'vanna ja 'yate moks 'onrna 'm  
kalpashataerapi  
Yatha ' laohamayaeh pa 'shaeh  
pa 'shaeh svarn 'amayaerapi  
Tatha 'baddho bhavajjiivo  
karma 'bhishca ' ' shubhae  
shubhaeh.*

\*\*Until all the reactions of actions, good or bad, are exhausted a person cannot attain salvation in hundreds of

lives. Just as people bound by golden or iron chains feel the pains of bondage, similarly people undergoing good or bad reactions will have to accept them."

As long as one has a physical body, one cannot be free from action. Thus spiritual aspirants must be ever-vigilant to ensure that new reactive momenta do not enter their *va'sana'bha'n'da*. Through proper Cosmic ideation (*Brahmacarya*), *sadhakas* can keep their *va'sana'bha'nd'a* filled with the ideation of Consciousness. They may have to undergo their past *samskaras*, but because they constantly ideate on the Supreme, no new bundle of *samskaras* will be created. Moreover their old *samskaras* will be exhausted more quickly.

We often notice that after initiation a sincere *sadhaka* suddenly experiences tremendous pain or pleasure. The initial stage of a spiritual aspirant's life is quite troublesome. Those who suddenly feel tremendous happiness become so absorbed in this blissful state that they completely forget their ideology, and those who suffer immense torture sometimes leave the path of *sadhana* due to their inability to face such difficulties. A

true *sadhaka* must remain unaffected by both pain and pleasure. It should be understood that only through pain and pleasure can one's *samskaras* be destroyed and a new *karma'shaya* dominated by Consciousness be created.

The way to fill the *va'sana'bha'nd'a* with Consciousness is to practice *astaunga yoga* (the eight-limbed yoga). This has been divided into three stages. First, one should free one's mind from the influence of the *pranendriya* and motor organs and lead it towards Consciousness. As a result of this, the *karma'shaya* becomes flooded with more and more Consciousness. And through the practice of *asanas* and *pranayama*, one should increase the degree of control of the mind over *prana*. During the first stage of *sadhana*, the human mind and body become increasingly pure. This is known as *anubhava*.

After becoming pure in mind and less conscious of the body, an awareness dawns in the mind that 'I am not this body'. This awareness is called *prajina*. Sentient *prajina* is known as *prasam'khya'na*. The effort to make *prajina* sentient is the second stage of *sadhana*. In this stage, when the *karma'shaya* is filled

with Consciousness, the possibility of a spiritual aspirant's rebirth is destroyed for good. Burnt seeds never sprout. However, even though it is burnt, the seed still exists.

Even though *karma'shaya* is filled with consciousness, the *va'sana'bha'nd'a* has to be offered at the feet of Parama Purusa. Complete surrender is indispensable. The only way to merge the *va'san'abha'nda* into Consciousness is to ideate on *Parama Purus'a* and forget everything else. To think of plurality is to stumble towards crudity, whereas to ideate on the Supreme One is to march towards Consciousness. This ideation on the Supreme Entity is called *purus'akhya'ti* (ensconement in the Supreme Cognitive Faculty). This results in one's individual identity, one's *va'sana'bha'nda*, merging in *Parama Purus'a*. One will become Him. All one's actions and reactions will merge in *Parama Purus'a*. *Parama Purus'a* is the Supreme Shelter.

*Tamahue Parama' gatih.*

**DMC Shravani Purnima  
Bhagalpur, 1959  
(Ananda Marga Ideology and  
Way of Life, Part 9, p 689)**



# Divine Dreaming

## Kiirtana from Ananda Palli

Baba is ever revealing Himself to the devotee and so it came as no surprise to the residents of Ananda Palli that a group of singers and musicians should be drawn to this spiritual community in the middle of November to sing kiirtana and make another recording. The hours of inspired work that went into that weekend and blossomed on Monday the 16th are highlights in the year for all involved. Bliss and energy bubble through the kiirtana that emerged from us that day.

Tarani's lead vocal is still a feature of this recording but it is complemented by a rich layering of vocal and instrumental harmony. Chris's didgeridoo brings to the tape a primordial quality that was reflected in the divine dreaming we experienced as we squeezed into the recording studio for 7 very intense hours of singing our Lord's name. We could smell the campaka flowers of Baba's garden on a lazy summer's night and catch glimpses of Him walking: so strong was the Divine Dreaming on us all. Of fourteen minds, He made one!

*There are seekers of wisdom  
and seekers of wealth.*

*I seek Thy company so that I  
may sing.*

*God honours me when I work,  
He loves me when I sing.*

*- Tagore*

For copies of this tape, write to  
Tarani, P.O. Box 177, Maleny, Qld.  
Australia, 4552. The cost is \$15. All  
proceeds from this tape go towards the  
building of Baba's Memorial on Ananda  
Palli.

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# Indriyas\*

## Your Best Friend or Worst Enemy

Ac Alokanda Avt

A great poet said: "Those eyes are not truly eyes which do not see the Lord within everything and shed tears (a'nanda'shru) for the Lord. Are not ears worthless if they do not hear the Lord? The nose is useless if it does not smell the divine fragrance. The mouth is worthless if it does not speak and talk of the Lord. And this physical cover, the skin, is in vain if it does not caress the divine being. The hands are worthless if they do not do serve the Lord."

Our service can be physical, mental and spiritual. All of us have great potential hidden at different levels. All we have to do is to realise the fact, then it appears spontaneously. If you are unable to do hard work, then there is always some other scope for your service - for example, you could write an article and send it to the long awaiting *Pranam* or *Nataraja* publications.

Then, the poet continues: "Legs are not worthwhile, if they do not accomplish some good work everyday by proceeding, finally approaching the termination of life. The mind is of no use if it does not remember the Lord each and every moment."

*Kar se karma karo vidhi na'na',  
Man ra'ko jaha'n krpa' nidha'na'*

Do all the good deeds you can by  
your hands, but keep the mind  
attached to the Lord.

So, both must work simultaneously. The hands will work, and the mind will remember the *Is't'a* (goal).

There is a controversial story about the great mystic poet and saint, Surdas. He wrote many poems of the divine play of Lord Krs'n'a's childhood. In this story, Lord Krs'n'a is playing hide-and-seek with Surdas. Krs'n'a appears and disappears. This

makes Surdas restless and he prays, "Lord, please do not do this. Please remain still before my eyes. Let me grab your feet, touch your divine body and be with you all the time."

But it was Lord Krs'n'a's *liila* (divine sport) to play this game of hide and seek. How could He allow Surdas to attain so easily what saints and sages spend ages and ages in meditation to attain - the Lord. So Surdas took this determination: If you do not allow my eyes to see you, then these eyes are hindrances on the path of my union with you. Surdas then became blind himself. He was then able to see only Lord Krs'n'a and nothing else. He wrote a song: "My Lord, now you cannot escape from me. Finally you have come."

According to another telling of this tale, while pursuing Krs'n'a in the game hide and seek, Surdas fell down into the well, hurt his eyes and became blind. Finally Krs'n'a has to come help him. Surdas asked who He was. For sometime Krs'n'a remained silent. Finally Surdas realized it was Lord Krs'n'a and grabbed His feet saying, "Lord, now tell me, can you escape from me? Promise me, we will be together forever." The Lord was unable to escape from His devotee.

There is a similar story of one of Baba's ardent devotees, Kuldiipa. Kuldiipa was, and still is, an inspector in India. A few years ago, I was present when Baba played out His *liila* (divine play) with some of His devotees.

Many acaryas and householders had come from all over India for reporting. That morning Baba did not take His breakfast. He insisted that P.A. Dada tell Him which Margiis had not fulfilled the targets He had given. Baba was not satisfied and said that He was going to leave Tiljala then and there. He went to His car

with PA (his personal assistant) and prepared to leave. When we heard that Baba was dissatisfied with us and want to leave Tiljala, we all rushed immediately to Baba's car. Baba was ready to leave and told His driver to go. The driver started the car, but could not move. All the Margiis were lying down on the road, blocking the way of Baba's car. They were all weeping and crying. I was no exception. From Baba's car parked at His house all the way to the front gate of Tiljala, Margiis were lying across the road refusing to allow Him to go. It was just as you would imagine the scene of the gopiis when Krs'n'a was leaving Vrindavan to go to Mathura.

Then, suddenly I saw a gigantic personality coming forward with bold eyes and courage. It was Ac. Kuldiipaji. He said to Baba in Angika (Kuldiipa's mother tongue), "O, old man you are playing your *liila*. First, if you want to go you must first sort me out. You are an old man, you have no more power than I do. And secondly, look at the English man. You are talking in English. Don't you remember you promised me that you would always talk to me in my mother tongue."

Then Baba started talking to Kuldiipa in Angika. Finally he said, "I have to follow my guardian, Kuldiipa." Baba relented and stayed at Tiljala.

Once we become close to our Lord, He cannot leave us alone. We will always be with Him.

"Whoever desires me, I destroy their everything. If, even after all that they do not stop longing for me, then I become their slave".

- Baba.

\*Indriyas are the sensory and motor organs.

I would like to share with you my own experience. I was at RDS in Tiljala. One day I felt my heart very dry. I could not do anything - sadhana, work, nothing. Then suddenly a spiritual urge came into my mind. "Baba, what is this? Why do you want to turn me away from you?"

Actually I had resolved to do *shravana* (hearing only His name), *manana* (thinking only of Him), and *nidhidhyasana* (withdrawing the mind from other thoughts) with a particular line from a Prabhat Samgiita - "I want to please you and be with you each and every moment my Lord". So I was complaining to Baba. "What have I done wrong that you are punishing me by keeping me away from you. I feel so dry. It has never happened before."

With every complaint, I became more and more intense. Finally, I took the determination: I will

not eat. I will not speak. Rather I will do *maonabrata* (practice silence), unless you appear and talk to me in my mind and make my heart live again. So I sat in the corner of a dark room for meditation just calling Him with earnest desire and spiritual urge. I forgot time. I went on and on in meditation for about 6 - 7 hours.

Finally, Baba appeared in my mind with full effulgence and talked to me again for a few hours, sometime consoling me. He embraced me saying, "I am always with you. Whenever you meditate alone and remember me, I will appear. Don't worry. I am always with you and I will always be with you." Then, I mentally said, "Baba, my heart seemed so dry when you excluded me. It is so full of joy when you are with me. So, please promise me you will be with me each and every moment. I do not have the capacity to make you stay with me. I

am your child. I can only try, but without your grace my efforts are fruitless. So please be with me." And He smiled with assurance.

I remembered Lord Krs'n'a's assurance to Arjuna:

Ma'mekan sharanam kraya, aham  
tvam sarva papabhyoh  
muktyishya'mi. ma' shuca.

"Depend on me, surrender to me one hundred per cent. I'll take away your all samskaras. Don't worry."

That day I experienced intense bliss. And for the next few days, my mind would always experience something extraordinary: sub-conscious dreams, my body and mind were very light as if I was flying like a bird.



***Tadekam' smara'ma  
Tadekam' japa'ma  
Tadekam' jagat sa'ksii  
Ru'pam' nama'mah***

**If I remember anyone,  
I will remember only that  
One Entity and not many.  
If I repeat anyone's name,  
I will repeat only  
the name of the Lord.  
If I do salutation to anyone,  
I will salute only the Supreme  
One and no one else.**

**Ba'ba'**



# Service in Romania

Avtka Ananda Sugata Ac

It is the beginning of the third winter since I came to work in Romania. I measure the time by the winters because this is the season which marks how established we are in Romania. During the winter there is a lack of food, and on a daily basis there are shortages of heating, gas and hot water. There is also a shortage of petrol which means waiting in a queue for up to four hours in the freezing cold.

This year, as the school year began in September, I was happy with the reassurance that we are prepared to face the coming four months of snow with temperatures dropping to -20 degrees. Only one year ago the school started in a poor suburb of Bucharest. The house had been repaired, was freshly painted and we were ready to face the test of winter.

The first problem was to get fuel for the central heating system. We could not get oil because of the blackmarket rackets and no wood was available in Bucharest. I arranged to get wood from the country but it could not be delivered because there was no diesel for the truck. We were becoming desperate and so we paid a man to find wood and to deliver it in the night. We don't know where it came from and we didn't ask questions. It was a hard winter since we had fuel and food shortages, but by His Grace we did not have to close the school.

This year I followed the Romanian habit of spending the summer preparing for the winter - conserving fruits and vegetables, pickling and jam-making; and arranging heating fuel at the beginning of summer. It is certainly a strange feeling to be preparing for the cold in the heat of summer.

Romania is a country of extremes, it is a small country with a Latin cultural heritage and language, surrounded by Slavic countries. Even during the Communist period the family held onto classical values by teaching their children the French language and history, while communist education turned everybody into engineers or economists.

The Communist era bankrupt the country and now even though the economy has been opened up to the free market, the lack of business skills, agricultural mismanagement and ingrained corruption keeps Romania in the poorest condition in Europe.

The food shortages have eased in the past two years but still shortages are a part of daily life. We have not had butter since August and we usually manage to get milk once or twice a week. Only those fruits and vegetables which are in season can be found in the market. The needs of daily life are very time consuming. We don't 'go shopping', we go 'to see what we can find'. The queues for

ing the materials for the school in such an environment. For a start, the materials in general do not work - the glue does not stick, the plasticine loses its colour. It is not a throw away society so many craft suggestions from the 'Circle of Love' simply cannot be done. There are no paper plates, or children's scissors, or straws, or cardboard, or toilet rolls etc. For the first 6 months I could not even find chairs for the children to sit on.

There is a dichotomy in this country because the cultural and educational values are the same as Western Europe but the infrastructure and the economy is like a third world country. The school, by His Grace, is now functioning nicely and we are now starting a school for handicapped children. During the time of Communism, the handicapped child officially did not exist and therefore no educational facilities were provided for them and no professional training was given. The school is the first of its kind in Bucharest, and will provide individual therapy as well as an

integrated education programme with normal children. This is very challenging work and we have received support from the Infant Massage Association of Sweden for this project.

As you know, the greatest problem in Romania is the thousands of abandoned and orphaned children kept in institutions throughout the country. We have focussed much attention on the needs of the children by the distribution of relief goods, and by a medical Outreach programme, but this really has had very little effect.

What is needed is individual attention in a loving environment. Therefore with the help of local



food also continue especially for basics, bread, flour, oil etc.

It has been interesting arrang-

margiis and the community we have arranged land and are now in the process of constructing a two storey house. The home from the architectural stage, right through to the daily care of the children is based on the family unit in a rural village setting. The village is located in the foothills of the Caparthians and the simplicity and kindness of the village people has made our home into a community project. I have great hopes for the future of the project as we intend to make the home the focal point of a Master Unit Self-sufficiency and Community development programme.

The latest grave problem here concerns the increasing numbers of street children. These children have run away from institutions and without education or hope, they try to survive on the streets. As the winter approaches their condition becomes even more miserable. Amurt/Amurtel have started a weekly feeding programme and we are doing our best to give them at least sufficient for one meal but the numbers of street children are constantly increasing. Meanwhile, pracar is going on and it is very inspiring to be able to bring Baba's philosophy to people who have been searching for years and years for their Guru and spiritual path.

There is very much work to do here and in the jagrti there is a very special flow as Romanian sisters and sisters from other countries in Europe come together to do service for His Mission. If you have any skills or simply want to volunteer your energy to help in Romania you are very welcome. I would like to make a special request for help from anyone who has information or skills in the area of alternative/solar energy. We have set up service projects but now we are concentrating our efforts to develop our self-sufficient base. If you would like more information, project proposals and photographs are available. My address is:

Str. Almas 16,  
Sector 1, Bucharest.  
Romania.

## ***Crimson Tears***

*I could have come today,  
Instead of tomorrow.  
I could have come to stay,  
Now my heart is full of sorrow.*

*Oh my Love, I miss You,  
Every day I'm weeping,  
Can we be together,  
You'll live my existence.*

*I could have seen the signs,  
To know You were leaving,  
I could have realized,  
My mind would deceive me.*

*Oh my love, I miss You,  
Every night, I'm dreaming,  
Of when we were together,  
You'll live my existence.*

*I dreamt of an ocean of tears,  
A crimson colour, I lay adrift,  
And float into the infinite,  
Float into the infinte.*

*I dreamt I came to You one night,  
To offer one kiss 'goodnight',  
And I fell into a well of love  
I fell into a well of love.*

*Afterwards I ran down, to catch the sun on the water,  
and I merged into the sea,  
I merged into the sea.*

**- Jyosna**

# He Came in My Dream . . .

## Dream I

When I was about 11 years old, not long after my initiation, I had a dream. In that dream I saw Baba smiling very sweetly and He was giving a long namaskar to His devotees. I could see a young girl and young boy in the background and many people standing behind Him. There was also someone holding an umbrella to shade Baba.



As Baba was smiling at everyone and continuing His sweet namaskar, He turned to me and then His face became very serious and extremely angry. He stopped His namaskar and, shaking His index finger at me, said with a very angry voice, "Why haven't you done your sadhana!". I got such a scare that I was thrown right out of my sleep. His scolding was so severe and I could not fall back to sleep until, of course, I did sadhana.

Many weeks passed. During one akhanda kiirtan, I was going around the puja table looking at Baba's photos and then it struck me. There was the photo, the exact scene which had been in my dream, instead Baba

was simply smiling and giving namaskar. I was quite surprised and excited as I had never seen the photo or known of its existence before my dream.

## Dream II

During LFT training, the weather was quite hot - 35 degrees and above on most days - which made it quite difficult for me to do sadhana and stay awake during it. It didn't really matter because it was then, after having fallen asleep, that Baba came to me in dream.

We had been studying the Brahma cakra cycle of creation. I found it so inspiring and what developed in me was an intense desire to know more. An unquenchable desire to see, know, feel, touch and be the universe.

One morning, I had fallen asleep during sadhana. I had a dream that Baba was holding my hand and I was a little girl. We were standing on top of a planet looking out into the cosmos. Baba leaned forward to my height and said, "Behold". He did not say anything more but the feeling I had was that Baba was showing me my universe.

Baba had His arm outstretched, pointing far across the cosmos starting from the left to right, gliding across an invisible horizon. There were so many planets, stars, galaxies and suns. It was so, so beautiful. It was my universe.

When I woke up from sadhana, I was totally overcome with happiness. I couldn't find words to express my feelings nor had I the ability to make anyone understand what had just happened.

I don't understand now, but immediately after, I was able to plot out our sadhana lessons on the diagram of the Brahma cakra cycle in my mind. I knew where they fitted and I also understood where to plot the

Mahabharata on the diagram. I tried to write it or draw it on paper, but I couldn't. It was as if it was beyond physical expression.

I felt as though a window had blown open in my mind and I could see. Even this is hard for me to express now. Baba Kripahi Kevalam.



*At His Divine Feet,  
Rukminii*

## Dream I

A short time after initiation and soon after I'd decided to go to LFT training, Ba'ba' appeared in a very memorable dream.

In this dream, I was standing in the kitchen of my house. Baba came in the front door and began walking around my house, acting as though He owned the house and everything in it and I was merely a guest.

He was in such a joyous mood, laughing and radiating love and subtlety. Baba approached me and stood close. He said, "So you want to work for me?". As I was new to Ananda Marga, I didn't realize in the dream that it was Baba. I told Him with strong conviction, "No, I want to work for Ananda Marga!" Baba laughed when He heard this.

When He asked me this question, He was looking down at His legs and I followed His gaze. He was wearing an orange lungi. In this dream, Baba was emanating such a strong vibration of love and directing it towards me. This love seemed to be borne of an intimate knowledge of me. Baba knew me better than I knew myself. I discovered.

I woke up with a lingering feeling of bliss that stayed for the next day and went to LFT training sooner than planned.



## Dream II

In another dream, I was really thirsty. I went to a deli to get something to drink, but I left knowing that what I needed wasn't there. I continued searching for some time before seeing a man with an infinitely subtle vibration making cream in front of a vista of rolling green countryside.

I realized it was Baba and that, due to His efforts, a large amount of cream was there. My thirst for the cream became intense. Then Baba fed all the cream to me by His hand, satisfying me completely. As He did this, He said, "Are you sure that it is not too much?"

Actually, Baba had recently satisfied some spiritual desires of mine after I had surrendered deeply to Him. He was really saying to me, "Are you sure that you can accept all the sweetness that I have to offer you?" I felt this very strongly.

Of course, Baba is an infinite reservoir of sweetness and grace. By His Grace, we realize some of this sweetness.

- Maetreyā

In April 1991, I was in Madras. Although I was posted in this sector, I had to spend my time in India because I did not yet have a passport. I asked my *laokik* family to send my school certificates so I could apply for a passport. But they said that I should come and collect my certificates personally by going there (to my *laokik* home) and stay for a visit because everybody wanted to see

me. When I heard this, I thought it was a good idea to go there and get the work done.

So I planned to go there on my way from Madras to Calcutta for reporting. A few days before leaving Madras I had a dream. In that dream, Baba came and called me to go with Him. And when I asked Him where to go, He said, "Come with me, you will like it there." So I followed behind Him.

While we were walking along the road, we came to a river. We saw a man who was taking a bath in the river. He had been caught by a big snake. He was shouting and asking for help. Baba did some particular *mudra* and the snake left the man with a big splash. Then some people brought the man to us and Baba gave him some herbal medicines to cure him.

Baba asked me whether I knew that river. I said, "Yes, Baba. This river is near my *laokik* place." Then we went ahead. He was walking in front and I was following Him. Pointing to a building, He asked, "Is that a school nearby?" I said, "Yes, Ba'ba", that is the M. E. School where I was a student and we had our Ananda Marga seminar. We were new Margiis and I was fourteen. We did *kiirtan* and meditation in that school. The procession on the last evening with *kiirtan* was very interesting. In the middle of the village, one brother did the *tandava* dance. I was on security duty at night with other Margii brothers in VSS dress."

Baba said, "Very good, so there is still the vibration of *kiirtan* then. When a person takes the vow of *sanyasa*, he should not go to his own family because leaving a small family he has joined a big family. The whole universe is his family and his

house is under this sky. So we can go to that school and stay there and people will come there." I said, "Yes, Baba, let's stay in that school".

We stayed in the school. Baba was lying on a cot. I was serving Him, massaging Him and enjoying His bliss. He was very happy and I was also in such a blissful mood. This experience is beyond expression. I still enjoy that blissful experience remembering that time. I will enjoy it forever.

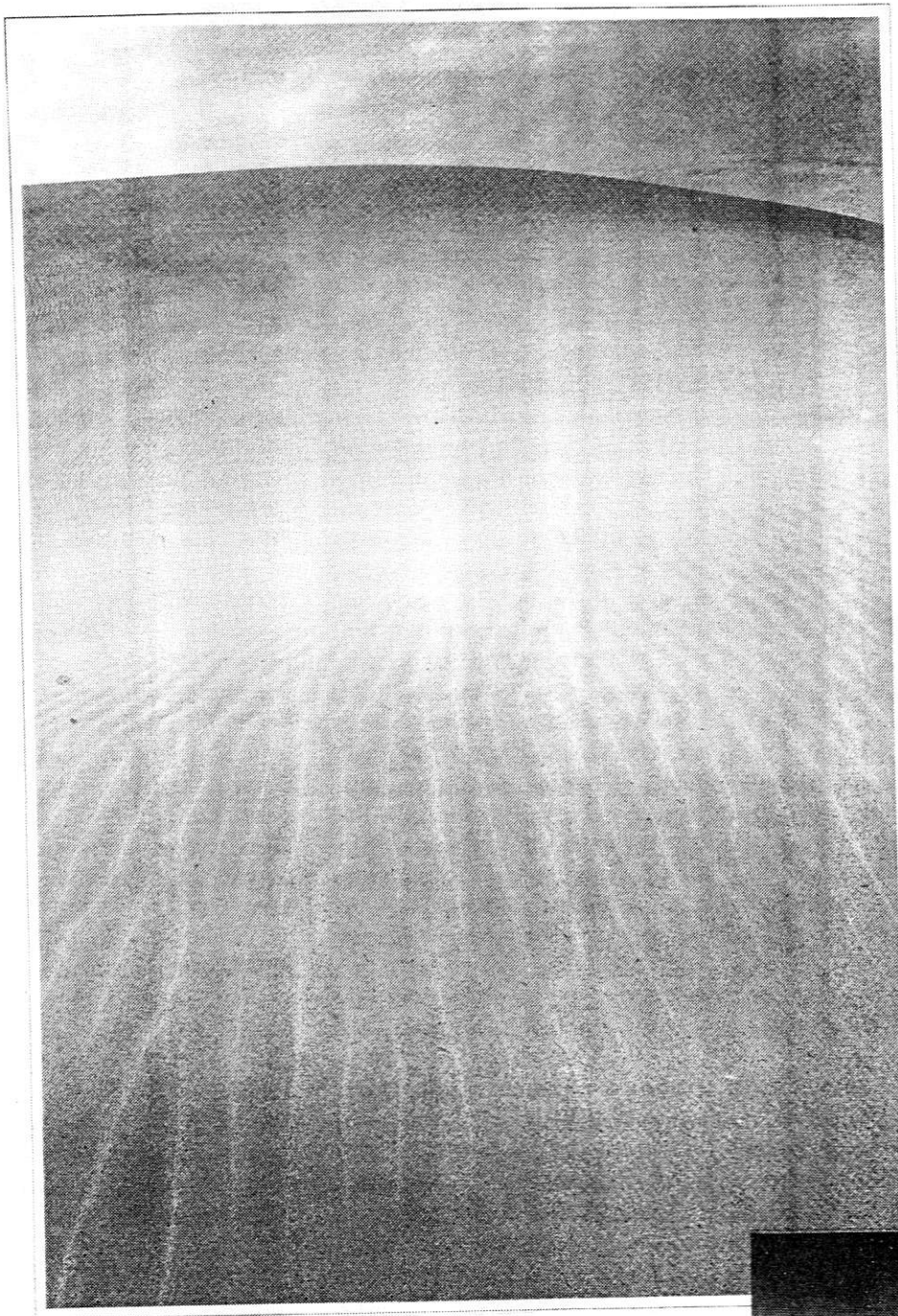
When people knew that I was in the school, they came to see me. Margiis also came and they saw that Baba was there and the news spread in that area. Many people came. Baba gave discourse. Those who were present enjoyed His *darshan* and discourse while I was engrossed in His service. I did not understand anything of the discourse because I was fully absorbed in Him.

When I knew that He was going to give *Varabhaya mudra*, I moved from His hands to His feet and started massaging His Lotus Feet. Then He gave *Varabhaya mudra* and blessing like in DMC. Everybody cried 'Baba' and I woke up shouting, 'Baba'. It was early in the morning and we woke up to do *paincajanya*. So from this dream I understood that I should not go to my *laokik* place.

He was guiding us when He was physically present, is guiding us and will guide us forever after His physical departure also. He fulfills all our desires, burning our *samskaras* to take us on the right path in the path of bliss.

"Parama pita Baba ki! Jai!"

- Ac Marmadevananda Avt



*Spirituality is coming in contact with the infinite  
... unit moving in quest of infinite; finite moving  
towards infinite in a mystic style. "*

(Baba, Ananda Vacanamrtam, Pt XIV, p 89)



# Devotion - Collective Wealth

## Gaotamii

In the Mahabharata era, the Pandava Brothers and their wife Draupadi were exiled for many long years from their kingdom to wander in poverty and loneliness. Their spirits were very low at one point in this great trial due to hunger and hardship. Bhiima was broken hearted at Draupadi's bitter suffering and decided to climb the nearby mountain to procure a rare and exotic flower for her. This was very much to his credit as he was weak and tired from their ordeal. Yet still he wanted to sacrifice himself.

He set out and, after a long climb, he reached the summit. Now Bhiima was a great devotee of Hanuman and it had long been his desire to meet the Lord manifesting as his chosen ideal. That day his devotional *samskara* bore its fruit and Hanuman appeared before Him.

The valourous *ksatriya* Bhiima prostrated himself humbly and then began to engage the Lord in combat worthy of all his potential. The battle continued for some time and at the very moment when Bhiima defeated

the form of his *I's'ta*, the Lord of all Lords revealed Himself.

After being granted this rare state of grace and all the accompanying experiences, Bhiima was filled to the brim. Just think how sweet all of this must have been for Bhiima after

as a devotee was the sentiment with which He left to rejoin his family.

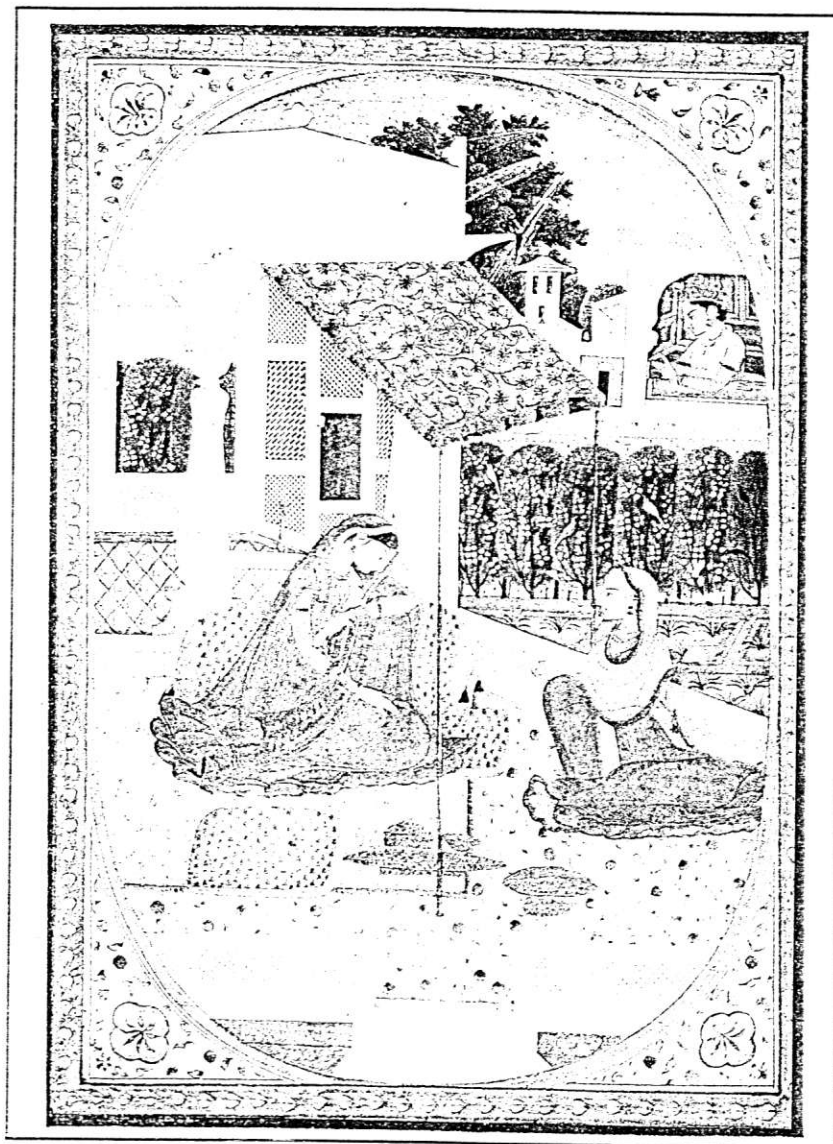
"Oh Blessed are all the Pandavas for I have seen God", he cried as he sped back down the mountain to share his experience with his near and dear ones.

Bhiima knew his good fortune was their good fortune. Today this spiritual truth still prevails. One person's dream come true is our dream come true. When we see our brothers and sisters charged with bliss, we can also immediately feel that bliss.

Devotees know that all their devotional treasures glorify only Him and testify to His greatness. Devotees can then share happily amongst each other without complex.

In *satsanga*, the vibration created by sharing our devotional

wealth is a feast for all. This treasure of devotional sentiment, propagating it and the concept of its collective ownership, is the purpose of our life on this earth.



all his sacrifices and troubles in order to follow dharma - after all his years of wanting so much to realize His Lord.

But very greatly to his credit



# Niilakantha Divas

On February 12 we will be celebrating *Niilakantha Divas*. This day has great mythological, scriptural, and historical significance for us.

The myth of Niilakantha refers to the primordial time when the *devas* (gods) and *asuras* (demons) were churning the great Ocean of Milk for the Butter of Immortality. They were using the world serpent, Vasuki, as the rope by which to twist the handle of the cosmic churning machine. They held high hopes of attaining the delicious elixir when their tool, Vasuki, upset their plans.

As the *devas* and *asuras* were yanking back and forth on the head and tail of the huge serpent, and as they were intently watching the sea of milk for the first little lumps of solidifying butter, Vasuki arched his neck with a furious twist and freed his head from the grip of the *devas*. Before they could react, and while the *asuras* just sat back and laughed, the huge serpent, Vasuki, spit a torrent of poison from his mouth. The *devas* were aghast. The serpent kept regurgitating his poison until his venom became a torrential river that threatened to destroy all of creation.

By now the *asuras* had stopped laughing. As they saw the poison curdle the ocean of Milk and drip down to the creamy islets of creation, they too became alarmed. What was to be done? Without a moment to lose, there was a hurried council. The unanimous decision among the *devas* and *asuras* was to recruit a rather strange, pot-bellied old man who passed his time riding his old bull, Nandi, up and down the mountains and who possessed extraordinary powers. The old man's name was Shiva.

He promptly responded to the panicky messengers by jumping on the back of Nandi and riding as fast as possible, a jolting trot, up to the stars of the Milky Way and on out to the

vast Ocean of Milk. The pure ethereal sea was being strained by Vasuki's poison; but, by threading his way in a spiral like fashion throughout the vast sea, Shiva and his devoted Nandi traced down the poisonous vomit of Vasuki and then Shiva swallowed it.

As a result of swallowing the poison, and thereby saving all of the creation, Shiva's throat turned, and remained, blue. For this reason Shiva was thereafter called, among other names, "Niilakantha", meaning the Blue-Throated One.

Whatever the actual historical determinants might be, one interpretation of the myth presents itself: Without the guidance of Pure Consciousness (Shiva), the various tendencies, or *vrttis* (the *devas* and *asuras*), of the human mind will go out of control; especially if the serpentine power, or *kundalini* (Vasuki), is awakened and made to work without proper guidance. Controlled and illuminated animality (Nandi), which can slowly but powerfully lead toward the conversion of chaos and pollution into order and health, sets the pattern for regeneration. In this way the original, faulty notion of separation into milk and butter, and thus leaving sour curd, is transformed into the more perfect notion of leaving undisturbed - and merging into - the vast life-giving Unity (the Ocean of Milk).

Baba said of the scriptural significance of the word, Niilakantha: "... where Brahma alone is the sole entity, where is the scope for any distortion? If there be only milk, but no properties of the curd, can there be any curd-like distortions of the milk? That is to say, to turn milk into curd the necessity of a second entity, i.e., sourness of curd, is unavoidable. Hence Brahma is intransmutable due to His being the selfsame One... He is Niilakantha or blue-throated, i.e., the vast bluish sky is in the region of His throat. His initial extroversion or

expansion from the subtle to the crude is the sky. The sky is of blue color and capable of carrying the sound."

"Hence Niilakantha is a very apt epithet of Brahma. This throat is not limited and demarcated like that of the unit. The entire creation is within Him. His depth is unfathomable and hence he is calm and tranquil. Reaching the original cause of all elements by virtue of their meditation and thoughtfulness, the *munis* (the thoughtful and reflective men) eventually attained the very *Brahma* Himself. His place is above all extroversive forces. He is all-knowing... and self-effulgent." (Subha'sita Sam'graha)

As Lord Shiva had done earlier, Baba also consumed poison in the enactment of His *liila*. On December 29, 1971 Baba was jailed in the Bankipore Central Jail on charges which the Honorable High Court of Patna ultimately found to be totally false and fabricated. While in the Bankipore Jail, Baba was imprisoned in a windowless cell without a fan throughout the entire summer of 1972. At this time, the temperature outside reached 130 degrees fahrenheit. He was served "rotten substance" (Baba's words) for food, was not allowed time for spiritual practices or proper exercise, and was denied even the basic rights of prisoners enunciated in the United Nations Universal Declaration of Human rights.

However, when Baba's phenomenal vigour was able to withstand all these indignities, the Indian Government decided to attempt a more decisive action. This action was designed to silence and remove Baba from this earth. On February 12, 1973, Baba was administered some poisonous tablets by the jail doctor. Baba took these tablets and became senseless within a few minutes. Baba's letter to the Governor of Bihar summarizes this attempt:

"On February 12, 1973, I felt

very much unwell in the afternoon. The jail doctor came and prescribed certain medicine for diarrhea and dysentery. On the same day at 9pm, I again felt unwell. The doctor was informed and he came at about 10.30pm. He said that he will be informing the civil surgeon . . . At about 11pm on February 12, 1973 the jail doctor said, 'The civil surgeon is not coming to see you but he has prescribed a medicine for you.' He administered that so-called medicine which was actually a poison. I came back to senses in the morning on February 13. At that time I was undergoing the following five reactions of that poison. They were:

- Extreme weakness throughout the body;
- Nervous reaction throughout the body;
- Profuse watering from both the eyes;
- Extreme pain in the brain;
- Inertness of the brain.

On the morning of the 14th, I felt the sixth reaction and that is I was unable to see anything clearly even from a short distance. I became almost blind. A few days after that an eye specialist came and said that I was suffering from conjunctivitis. I have no doubt I was poisoned on the night of the 12th and all these are reactions to the poison . . .

Baba knew that it was a case of poisoning deliberately done to do away with His life, and He therefore quite reasonably demanded a judicial inquiry into the matter. When the Government refused to hear His genuine demand He, in protest, went on fast on 1 April 1973. The fast continued for five years, four months, and two days. During this time Baba took only two cups of curd-water each day.

When the Government would not agree to order a Judicial Inquiry, an independent Judicial Commission was set up with Shrii Amar Chakravarty, retired judge of the Calcutta High Court, on the Chair. After

perusal of the circumstances and evidence, the Chakravarty Commission came to the conclusion that the administration of the poisonous medicine by the jail doctor was nothing but an act of deliberate poisoning.

This poisoning made Him diabetic, affected His general health, and badly affected His eyesight, teeth, and digestive functions. Only after Baba's release from Bankipore Central Jail upon acquittal by the High Court of the false and fabricated case, could His ailments be properly cared for. However, because of the prolonged lack of care and proper treatment Baba had become a chronic patient of indigestion and dysentery.

So, for many reasons, this day has great significance for Ananda Margiis! It is a day in which mythic, scriptural, and historical events have been orchestrated into one. Margiis may want to fast for half a day, have a collective *Dharma Cakra* in the evening, followed by a commemorative reading and a collective meal on this day.

“The first and highest category of devotee says, “I belong to Him, and when my heart and mind are dancing in His divine flow, are becoming effulgent, thus He is mine - He is my personal property. I don't care to know whether He belongs to others or not. I am not prepared to share Him with others. In this universe, everything is transitory: what exists today will not remain tomorrow. Nothing will last forever - neither wealth, nor name, nor fame, nor power, nor prestige. Hence I am prepared to give up all relative objects, but Parama Purus'a is my permanent treasure - I will never share that treasure with anyone.”

Such sa'dhakas who move towards the Supreme Goal with undaunted speed will never recognize any obstacles on the way. Their only goal is to realize that 'Parama Purus'a is mine, He is my personal treasure. I will live with Him, and I will never give Him up'.”

- Baba

# Sausalita and the Button People

Vinay

Sausalita was in a spaceship, ready to fly up into the sky. She heard the count down - "Ten, nine, eight, seven, six, five, four, three, two, one." Then the rocket took off and she was heading off into space.

She was a little frightened at first, but then she looked over and there was Baba, sitting next to her. She was very happy to see Him, and they said namaskar and had a big cuddle. Then they had to steer the spaceship so it went in the right direction.

They saw the earth getting smaller and smaller until it was just a blue ball. Then they saw the moon getting larger and larger, until they could see the surface. They saw it was very dry and there were no trees or rivers. As they came closer, they could see some funny people walking around.

They landed and got out, and saw that these funny looking people were like different buttons. They were all squashed up, and had holes in them, and were all different colours. They looked just like huge buttons, and in fact were called the button people.

They went up to talk to one who was rolling along (they didn't walk, they rolled) and it made a squeaking sort of noise. Sausalita found she could understand what it was saying. It

was crying, and explained to her that they had all been waiting for her to come, as they had heard that she and Baba were coming on their news. They needed their help very badly. There was nothing for the button people to drink as all the rivers had dried up.

They had different rivers from those on earth. Instead of water they had apple juice in them. You just had to dip a cup in the river and it would be filled with apple juice. There was as much apple juice as you could ever want. But one day the rivers had suddenly all dried up. No one knew why, but all the button people were getting very sick and starting to dry up and shrivel up. They were in a great deal of pain.

Sausalita thought about the problem and then she knew what to do. She said, "Someone must be drinking all the apple juice." She looked for a hole in the ground, somewhere the apple juice might have gone. Sure enough she found it. She was scared, but knew what she had to do.

She took Baba's hand and they walked down into the hole. The hole turned into a tunnel and went a long way down. It was dark and scary, but Sausalita was not afraid because she Baba was with her. Finally they came

to the end of the tunnel. It was no longer dark.

Sausalita and Baba saw a big ugly dragon monster counting his jewels. He had a gigantic pile of many different coloured and sized jewels. He was laughing as he was counting. He was the biggest and fattest monster that Sausalita had ever seen. But while she was holding Baba's hand she was not afraid. She said boldly to the monster, "We have come to find out what happened to all the rivers on the moon because the people are all getting sick and might even die".

The monster laughed and said, "I drank all the rivers up and they tasted really good. The button people were only thinking about themselves and they had forgotten how to share. They would not even share the river with me, even though I had been drinking from it for a thousand years. So I thought I would teach them a lesson!".

Sausalita replied, "Well, I can understand that Mr Monster, but I am sure they have learned their lessons, so could you give the river back now?". The monster said, "They will have to prove it". And he went back to counting his jewels.

So Sausalita thought and thought, and then went all the way up the long tunnel with



Baba. She called all the button people together. "I have come to tell you," she said, "that your river has been all drunk up by the dragon monster." They all wailed and cried and looked even sicker. "But", she continued, "the only way he will give it back is if you show that you have stopped just thinking about yourselves and started caring for other people".

The button people all said in a big voice, "Yes, we have learned our lesson. Now we know we have to share. But how can we show the monster that this is true?" Sausalita said, "You will all have to get some toy that is special to you and go up to someone else and say, 'Would you like to play with this toy?'. This will show that you are ready to share."

So all the button people rushed back to their homes and got out their most special toy and gave it to someone else to

play with.

Then Sausalita and Baba went back down the long dark tunnel and into the dragon's cave again. He was there still counting his jewels. Sausalita said, "Well, dragon monster, the button people have all proved now that they have learned how to share." And she explained everything that had happened to him.

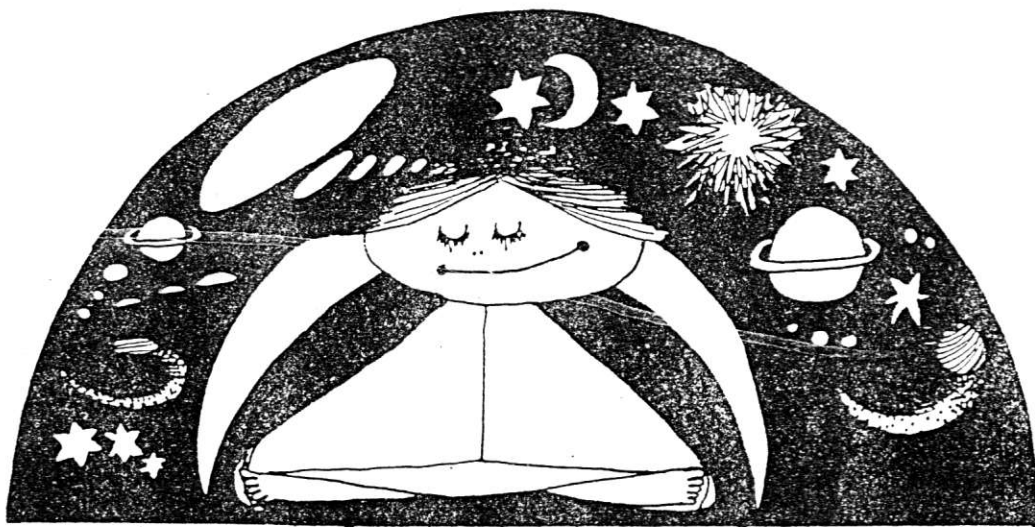
He seemed satisfied and so said, "Well you had better stand back". He made a big roaring sound and all the river started coming back out of his mouth, down the tunnel and back up to the surface.

After he did this, he shrunk right down and was quite a small little monster in the end. Sausalita was not a bit afraid of him anymore. She thanked him and he gave her a big jewel boat to ride back in. She and Baba climbed in and rode back to the button people who cheered as

soon as they saw them. "Yeah, yeah, you have saved us." "No," said Sausalita, "you have saved yourselves by being willing to share".

"We are not even sick any more," the button people said. "And even better, we are all happy - not just because our river has come back, but because now everyone gets to play with new toys and its lots and lots of fun. We like sharing."

Sausalita and Baba got back into the spaceship and she took one of the beautiful red rubies from the jewel boat with her. They got in and took off. Baba said, "I am very proud of you Sausalita. You were a very brave girl and were the hero of the button people because you taught them to share". He gave her a big cuddle. And she felt so happy that she had been able to help the button people and make Baba happy.



## Song for the New Year

*Sona'lii bhor jiibane more  
A'ba'r kiire a'sche phire  
Shato byathar shato bedana'r  
Shato la'inchana'r a'ndha'r cire.*

*Kato prados kato prabhat  
Kato sharat basanta rat  
Kato a'sha'kato bharosa'  
Bhese geche ashru niire.*

*Pu'rba'ka'she arun' ha'se  
Ba'ta's bha'se phula suva'se  
Naba bars'e naba hars'e  
Byatha'r smrti ja'y ye sare.*

The golden dawn of my life, is it returning again?

Piercing the darkness of countless pains, countless agonies, countless humiliations, the golden dawn of my life, is it returning again?

How many twilights, how many dawns, how many Autumn and Spring nights, how many hopes and aspirations have all passed away, floating away on our tears.

On the eastern horizon, the crimson dawn smiles, the fragrance of flowers floats on the air. With the new delight of the New Year, the memories of pain all vanish away.

# My Early Realization

Ac Parmeshvarananda Avt

At an early age, I took initiation and my acarya always told me that Anandamurtiji was the incarnation of Shiva and Krsna. From my very infancy, I was a devotee of Lord Krsna and when my acarya told me that Anandamurti was the incarnation of Krsna and Shiva, a question arose in my mind as to how He could be the incarnation of Lord Shiva and Krsna.

After a few months, there was a Dharma Maha Cakra, DMC. We received the news that it was going to be held nearby so we went there. Baba was coming by train. We went to the railway station to meet Him. Actually I had the impression in my mind that Baba may have a long beard or something like that, like my idea of a saint. But when I first saw Him, I was very shocked. He looked to be quite a gentleman, and the question came into my mind: How can He be the incarnation of Lord Shiva and Krsna because He is a civilian and a very simple man. So actually, in my first contact, I was not impressed with Him.

Anyway, we went to the place of DMC and my acarya told me, "Oh, there is a general darshan and you will attend". So we attended our first general darshan, but I did not realize anything. My mind was totally confused. Why had my acarya always said that He was the incarnation of Shiva and Krsna when I did not find anything in Him?

Finally DMC came and we attended. Baba began

to deliver His speeches. I was not impressed at all. However, after twenty minutes of His speech, I suddenly felt that the whole room was slowly being enveloped by white effulgence, white light. It was becoming totally covered and I was feeling immense joy and my mind was also concentrated. I was getting very deep concentration.

Suddenly I looked to where Baba was sitting. Baba vanished and I saw white light. After a few minutes, I realized that from that light, Krsna was emerging. Actually I was very fond of Bal Krsna (a particular aspect of Krsna's personality), so Bal Krsna emerged and He was playing His divine flute and I was really listening. After a while I went into a trance.

So this was my first impression. I could realize that actually Anandamurtiji was the incarnation of Krsna and Shiva. This was my first impression and after that I felt very strong vibrations. For three months, I was always enjoying Anandamurti whenever I was walking in the field. I saw that Krsna was present in every molecule. Sometimes when I was walking or crossing through the trees I saw that the whole tree had vanished and in each and every leaf of the tree Lord Anandamurtiji was there in the figure of white effulgence. So this type of realization remained for three months and I enjoyed His vibration immensely.

This was my first impression and realization about Him.

*"A human being is a part of the whole called by us the universe, a part limited in time and space. She or he can experience herself or himself, and their personal thoughts and feelings, as something separated from the rest, a kind of separation-delusion of her or his consciousness. This delusion can be a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in all its beauty."*

- Albert Einstein



## Soul of the Night Sky

My gaze is fixed  
mind lost  
In the deep, dark night sky.

Its heavy blueness  
Broken by yellow splashes of light  
Strewn with studs of stars.

Golden globe hangs  
from the centre of this vastness  
Flooding us below  
with its soft moonlight  
Resting gently on quiet waters  
And reflecting light back  
to its source.

Thoughts softly stroll  
Through the heavens  
Past meteors, galaxies, planets  
Tip-toeing across each pebble of light  
In the milky way.

Each thought-step brings  
New longing for the limitless  
And suddenly this sky seems small  
As mind is stretched toward You.

Tears drop from my heart  
As shooting stars from the heavens  
And my heart cries in pain  
For You.

Our eyes meet - for a moment  
Across distant skies  
And I scream Your name  
With all the force of the longing in my soul  
And the love in my heart.

And with a simple plea -  
Bring me home again  
To dance with You  
among the stars.

- Jayanti

# Africa Alive Update

## Somalia

Didi Ananda Anuvrata, DS(L) Mombasa, has finished training 21 refugee women in simple pre-school education for refugee children in the Utange camp. The kindergarten for 100 children has already begun and the women will be teaching in shifts.

The Social Service Director of the camp is extremely impressed with Didi's work and has asked her to assist in the outreach program which involves conducting surveys to ascertain skills, special needs and gathering the suggestions of the refugees on how to live a normal life amidst the squalor and crowded conditions in the camps.

Didi has been asked to provide supplementary food to 5000 children in the camps. The basic ration is enough to live on, but simple items like fresh fruit and vegetables, biscuits, milk or peanuts are lacking and hence the refugees do not have a balanced diet. The food will also be distributed amongst local children since the drought in Kenya has left many without provisions and many areas are worse off than the refugees who have received much publicity and consequently, world wide aid.

## Zambia

AMURT work is increasing daily as new people seek

food aid and the World Food Program develops a greater trust in our successful operation. They recently donated 12 bicycles and 200 pick axes to facilitate our work. We are trying to secure a 4WD vehicle since transport is severely hampering our relief efforts.

AMURT is currently distributing maize meal to 4341 people who are working in the Food For Work Program in 18 different village centres in central Zambia. An additional 132 people with disability are receiving free aid from AMURT.

The six ponds being built are due to be completed by February in time for the expected rains. The Food For Work Program includes pond construction, bridge construction, road construction and road and well repairs.

From morning to night our two acaryas are supervising the loading, offloading and distribution of 6000 maize bags every month in a very physically taxing exercise.

## Ethiopia

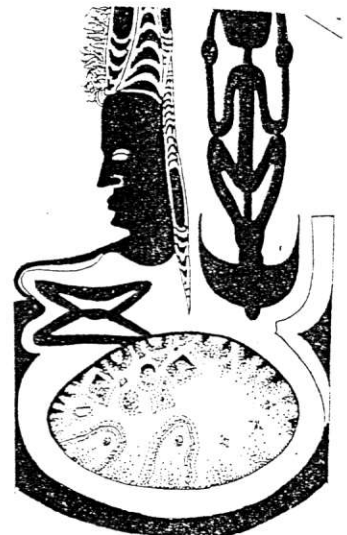
Our two AMURT volunteers have submitted their project proposal to the Relief and Rehabilitation Commission for a hospital extension and improvement project in Burre village, Gojjam Province. In fact their application was physically supported by the Committee members in Burre who person-

ally petitioned the government to have the project approved.

The 6 month project, which has a budget of \$15,000 will benefit 200,000 people in the area. AMURT's good name has been re-established in Ethiopia following the debacle in 1985 when we were asked to leave by the ungrateful communist regime. At that time, Baba told us that we will go back only when they ask us back. This is indeed the case seven years later.

## Australian Relief Work in Africa

Ganga, our AMURT/AMURTEL co-ordinator, left for Africa in early December, taking with her badly needed medical and school supplies for Didi to use at the Utange Camp. While in Africa, Ganga will visit Nairobi and Kenya. She will present a talk at the Mela on the relief work in Africa on her return.



# Baba Demonstrates His Divine Presence

## Shanti

The last issue of Pranam was dedicated to Baba's Mahaprayan, now I would like to share with you my recent experiences which clearly demonstrate how Baba is helping and guiding us.

In September, we had a retreat at Strath Creek Master Unit. Even though everything went smoothly, I felt the need to build more facilities, particularly to finish the bathroom and toilet in the cottage next to the house.

The builder had quoted me \$300 to do the plumbing and put up the walls. This was not the total amount needed but it was a start. Nevertheless, I did not have the money for that at the time and I felt some negativity about my situation at this MU. As usual, there is a lack of funds and a lack of people to do work here. Feeling some distress I cried to Baba to please tell me what I should do, could he please give me a sign or come in my dream and talk to me.

A week or so later, after DC in Melbourne, Jitendra came to me and said, "Shanti, I have \$300 for you for the bathroom and toilet, I will give it to you next week". I was astonished and said thank you very much. Then I was wondering how Jitendra knew the amount the builder had quoted me. I had not told him.

Two days later Baba came in my dream (described below). The fact that Baba had visited me at the MU was significant and that he was not

concerned about the lack of facilities indicated to me that I should not worry too much about these things.

The following week Jitendra gave me the money and he said, "There is a story about this. I am not giving you a donation or for any feeling on my part for the Master Unit. I am giving it because I have been told to." Jitendra went on to say that, for the last week, every time he sat for sadhana, he heard Baba's voice telling him to give Shanti \$300 for the bathroom and toilet building. After he told me that he would give the money, Baba's voice stopped. "So I am giving it because Baba has told me to", he said.

### The Dream

Baba came to visit the MU. I saw Him from afar with many people around Him as usual. I did not feel that I could approach Baba and somehow I was trying to do *sadhana*. Then I noticed that Baba went into the bathroom and I thought that He wanted to take bath and I felt upset because I knew that there was no hot water. Baba had come unexpectedly and I did not have the slow combustion stove going which heats the water.

After a short time, Baba came out of the bathroom drying His face. I thought, "He has only had half bath", but I felt that I should approach Him, so I went to Him and explained that there was no hot water but I could

heat some water and He could have a bucket wash. Baba said, "Yes, I would like that."

I ran to do this duty for Baba so pleased that I could do something for Him. I noticed that there was a huge pot of water on an outside fire and while I went to get it, Baba began to play sport with some other people. He kicked the ball and was running around. I was thinking that this was very good for His health.

One brother was there and I asked him to help me carry this pot of hot water for Baba. I put my finger on the lid of the pot and it burnt but it did not hurt. We carried the water over to the bathroom and then I went to get a bucket and a cup and cleaned them.

Baba was now standing watching me and waiting. As I took the bucket into Baba's bathroom, Baba was saying something about one sister to a group of people. The brother who had been helping me said something negative about her like, "Is that because she...?" Baba said angrily, "No, that is not the reason".

Baba was showing that we should not criticise women because of their situation in life. By this He was defending women and I felt pleased.

I was just wondering if I should go into the bathroom with Baba and help Him wash because I am a nurse when I woke up.



# Suva Sector Address Listing

## AMPS

### Suva Sectorial Office

51 Prospect Road  
Summerhill NSW 2130  
(02) 798 4224 (Tel&Fax)  
Ac. Devatmananda Avt.  
Ac. Rtabuddhananda Avt.  
Ac. Prabashananda Avt.  
Ac. Rainjanananda Avt.  
Ac. Dhrtijinananda Avt.  
Ac. Manavendrananda Avt.  
Ac. Mayadhiishananda Avt.  
Ac. Rasatmakandananda Avt.  
Ac. Marmadevananda Avt.  
Ac. Diipendra Brc.  
Bro. Atmadev, Bhavesh

### Suva Sectorial MG Quarters, Madhu Nulaya

19 Lovel St.  
Katoomba NSW 2780  
PO Box 231  
(047) 823 911

### Womens Welfare Department

199 Clausen St.  
North Fitzroy Vic 3068  
(03) 481 5324  
Fax (03) 482 4508  
Av. Ananda Manidhiipa Ac.  
Av. Ananda Shukla Ac.  
Av. Ananda Jayashri Ac.  
Sis. Deviinst'a

## Sydney Region

### AMPS

(See Sectorial Office)

### Ananda Marga Universal Relief Team

Level 1, 88 George St.  
Sydney 2000  
PO Box 51  
Millers Point 2000  
Ph/Fax (02) 241 3478  
Sis. Ganga. PKB

### Ananda Rainjana MU

Lot 66 Chelmsford Rd.  
Wongavale 2480 (Lismore)  
(066) 880 100

### WWD

32b Andreas St.  
Petersham NSW 2049  
Ph: 564 1094  
Av. Ananda Vijaya Ac.  
Brcii. Shanti Ac.

### Vistara Primary School & Ananda Batika MU

Lot 8 Richmond Hill Rd.  
Richmond Hill  
Via Lismore NSW 2480  
(066) 244 127  
Av. Ananda Vitandra Ac.  
Sis. Rukminii

## Melbourne Region

### AMPS

25 Hall St.  
Coburg Vic 3058  
(03) 384 0269  
Ac. Alokandanda Avt.  
Ac. Mohan Brc.

### Adelaide

### AMPS

380 Regency Rd.  
Prospect SA 5082  
(08) 269 7034  
Ac. Nandikeshvarananda Avt.  
Ac. Amegha Brc.

### WWD

62 Elisabeth St  
Croydon. SA 5008  
(08)3466901  
Sis. Parvati

### Ananda Pradipti MU

PO Box 157  
Sheffield Tas 7306  
(004) 911 663  
Ac. Parananda Avt.

### WWD

77 Jubilee Rd.  
South Hobart Tas 7004  
(002) 234 4489  
Brcii Jayanti Ac.  
Sis. Vipasha

### Strath Creek Master Unit

PO Box 265  
Broadford Vic 3658  
(057) 849243  
Sis. Shanti

## Brisbane Region

### AMPS

2 Prospect Tce.  
Highgate Hill QLD 4101  
(07) 846 5209  
Ac. Rainjaneshvarananda Avt.  
Ac. Kiranmaya Brc.

### Anandapalli MU

GBTC Training centre  
PO Box 3  
Anandapalli School  
PO Box 65  
Severnlea QLD 4352  
(076) 835 207  
Ac. Krsnapremananda Avt.  
Ac. Krsnashivananda Avt.  
Ac. Krpamayananda Avt.  
Ac. Dhiirendra Brc.

### WWD

37 Gloucester Rd  
Highgate Hill Qld 4101  
(07) 844 2944  
Av. Ananda Aparesha Ac.

### Ananda Madhurii MU

PO Box 570  
Gympie Qld 4570  
(074) 849 166  
Avtka. Ananda Mainjusa Ac.

### Ananda Kamala' MU

PO Box 177  
Maleny QLD 4552  
(074) 943559  
Bro. Mahadeva. PKB

### Ananda Manorama' MU

PO Box 6986  
Cairns QLD 4870  
(070) 937 979

## Perth Region

### AMPS

61 Kimberley St.  
PO Box 1027  
West Leederville WA 6007  
(09) 381 7024  
Ac. Satyapremananda Avt.  
Ac. Saratsarananda Avt.

### Ananda Pathik MU

Balingup WA

### WWD

9 Grosvenor Rd.  
Bayswater WA 6053  
(09) 271 1767  
Av. Ananda Vitaraga Ac.  
Av. Ananda Kiruh Ac.  
Sis. Trpti

### Ananda Pallavi MU

Bridge Town WA

## Wellington Region

### AMPS

51 Sussex St.  
Grey Lynn  
Auckland NZ  
(649) 762 290  
Ac. Samyuktananda Avt.  
Ac. Diipajinananda Avt.

### WWD

26 Sunnyside Rd.  
Sunnyvale  
Auckland NZ  
(649) 837 4095  
Brcii. Cinmayii Ac.  
Flt 2/530 Leith St.  
Dunedin NZ  
(643)4790542  
Av. Ananda Sudhiira Ac.

## Guam Region

### AMPS

PO Box 21987  
Guam USA 96921

### WWD

18 Angela Ct.  
Dededo Guam 96921  
(671) 632 9251  
Avtka. Ananda Nivedita Ac.  
Sis. Ketana

## Suva Region

### AMPS

PO Box  
Nadi. Fiji  
Ac. Mahananda Avt.  
Bro Maetreyā

### WWD

PO Box 13  
Suva Fiji  
(679) 300 311  
Av. Ananda Renuka Ac.  
Brcii. Jyotishrii Ac.

## Pt Moresby Region

Ac. Kaiyanmaya Brc.  
PO Box 69 KoneDobu. NCD  
Pt Moresby. PNG

### Irian Jaya

131 Jl Gerilyawan  
Abepura, Kampkey  
Jayapura. Indonesia  
Ac. Devadattanananda Avt.

## *A'nanda Va'nii*

*In the path of spiritual practice the first and last word is "Brahma Krpa'hi Kevalam." The grace of the Supreme Entity is everything. Keep on doing your assigned duties. Go on rendering selfless service to the world and meditating on Parama Purus'a with utmost sincerity. For this, remain steadfast in observing the principles of Yama and Niyama as indispensable parts of Sa'dhana and at the same time, keep praying for the grace of Parama Purus'a. One day you will surely attain His grace. On that day only, your coming onto the earth in human form will be successful, your human life will be considered glorious. And in that supreme exalted state in life you will realise the absolute truth that the Lord's grace is everything -*

*Brahma Krpa'hi Kevalam.*

*Shrii Shrii Anandamurtijii.*